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The Archbishop of *YORK*'s

S E R M O N

A T T H E

*Coronation of Queen Anne.*

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The Archbishop of York &c

SIR R M O

A T T E

Exposition of Queen Anne

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S E R M O N  
P R E A C H ' D at the  
C O R O N A T I O N  
O F  
Queen ANNE,  
I N T H E  
*Abby-Church of Westminster,*  
A P R I L XXIII. MDCCII.

By the Most Reverend Father in God,  
JOHN Lord Archbishop of YORK.

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SERMON

PREACHED

QUEEN ANNE

IN THE  
Church of St. James  
APRIL XXII. 1702

By the Rev. John Tillotson, Lord Archbishop of York

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# S E R M O N

Preach'd at the  
*Coronation of Queen Anne.*

ISAIAH XLIX. 23.

*Kings shall be thy Nursing-Fathers, and  
their Queens thy Nursing Mothers.*

**I** Am aware how much Time the following Solemnity will take up, and therefore I mean to give as little Interruption to it as possible; being very sensible that the Shortness of my Ser-

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mon will be the best Recommendation of it. *Three Things* I beg leave to do upon this Occasion.

*First*, To give some Account of the *Promise* here made in my *Text*; and what Obligation it lays upon *Princes* with relation to their *Subjects*.

*Secondly*, To Congratulate with You and the whole Kingdom, the happy Prospect we have of God's making good this *Promise* to us at this day, in setting Her *Present Majesty* upon the *Throne* of Her *Ancestors*.

*Thirdly*, To shew what Returns of *Duty* and *Gratitude*, and *Filial Obedience*, this Consideration of the *Queen's* being a *Nursing-Mother* to Her People, doth

doth call for from us, and all other  
Her Subjects.

I begin with the *First*.

This Chapter out of which I have  
taken my Text, hath always been  
understood to be, and it certainly  
is, a Prophecy of our Lord *Jesus  
Christ*, and of the Propagation of  
his *Religion*, and the spreading of  
his *Church* throughout the World.  
And it teacheth us, That though the  
Beginnings of this *Religion*, this  
*Church* of *Christ*, were very small  
and inconsiderable; yet in due time a  
vast number of *Nations* and *Peoples*  
should be brought in to it: So that  
*Kings* and *Queens* should submit their  
*Scepters* to that of *Jesus Christ*, and  
become *Nursing-Fathers* and *Nursing-  
Mothers* to his *Church* and *People*.

As



As for the fulfilling of this Promise, especially among Us of this Nation, I shall say something by and by. That which I now desire to take notice of, is the *Terms* by which the Relation between Christian *Princes* and their *People* is here expressed; *Nursing-Fathers* and *Nursing-Mothers*.

Let us take these *Terms* in what sense we will; whether for *Natural Parents*, or for those that supply the place of *Parents* in the taking care of *Children*, that is to say, *Guardians* or *Nurses*; yet the Relation in both these Notions, doth imply a wonderful *Trust* reposed in *Princes*; and a wonderful *Care*, and *Solicitude*, and *Tenderness* required of them, on the behalf of their *Subjects*.

*Kings*

*Kings shall be thy Nursing-Fathers and Queens thy Nursing-Mothers!* O if all Christian Princes consider'd this, and looked upon themselves as placed by God on their Thrones for the making good this Office and Character; with what a Zeal would it inspire them for their Peoples Good?

They would then look upon the whole *Kingdom* as their own *Family*, and concern themselves as much for the welfare of their *Subjects* as *Parents* do for their *Children*, or *Guardians* for their *Pupils*.

It would be impossible upon this Supposition, that ever they should make their *own* Interests distinct or separate from those of their *People*. How great soever their *Powers* or *Prerogatives* were, yet they would  
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never think them well employed but when the *publick Good* was promoted by them. Nor could they propose any other End to themselves in their Government, but to defend those under their Charge from all Insults from abroad; and to maintain them in Peace at home; and to make every Soul of them as happy as their condition will bear.

And for the doing of this, they would think themselves obliged above all things to take care of the *Church of God*; remembering that it is chiefly with respect to *That* that they have the Charge of being *Nursing-Fathers* and *Nursing-Mothers*. As such therefore, they would make it their business to maintain and defend the true *Religion*; To encourage *Piety* and *Virtue*; To oppose and dis-

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countenance all *Atheism* and *Infidelity*, all *Heresies* and *Schisms*, and all *Vice* and *Wickedness* and *Impiety* of what nature soever. They would use their utmost Endeavour to make all their Subjects good *Men* and good *Christians*, as knowing that it is impossible for them to be happy even in this World without being so.

And in order to this, they would be sure in their own *Persons* to set good Examples to their Subjects of *Piety* and *Devotion*, of *Temperance* and *Moderation*, and all other Virtues. And they would likewise take care as much as in them lay, that all that are about them did the like.

They would be continually thinking of that *Psalms* of *David*, which he composed upon his being advanced to the Kingdom of *Israel*, and wherein

he declares the Rules he resolved to observe in his Government. It is the *Hundred and First Psalm*, *I will Sing* (saith he) *of Mercy and Judgement, unto thee, O Lord will I Sing.* O let me have understanding in the way of Godliness. *When wilt thou come unto me? I will walk in my house with a perfect heart. I will take no wicked thing in hand, I hate the works of the unfaithful, no such shall cleave unto me. A froward heart shall depart from me, I will not know a wicked person----- My eyes look upon such as are faithful in the land that they may dwell with me. Who so leadeth a Godly life he shall be my servant.---- I shall soon destroy all the ungodly that are in the land, that I may root out all wicked doers from the City of the Lord.*

And

And as such *Nursing-Fathers* and *Nursing-Mothers* as we are speaking of, would thus concern themselves for *God* and his *Religion* and the *Spiritual* Interests of their people; So no less solicitous would they be to secure and promote their *temporal* Peace and Happiness. And accordingly they would think themselves obliged, as much as they could, to look into the Affairs of the Kingdom with their own Eyes; and to see that all the *Magistrates* under them did their duty in their respective Stations and Offices. They would take care not to suffer their Favourites to encroach upon them, nor ever to make use of their Credit with the *Prince* for the oppressing the meanest of the *People*. But they would provide that *impartial Justice* should be administered



Prov. 20.  
28,

nistred to all their Subjects; but yet such *Justice* as is tempered with *Mercy*. Remembring what God hath told them in the Scriptures, that *their Thrones shall be upholden by Mercy*.

In a word, As the *Ends* they proposed to themselves in their Government, would be the *Good* of their *People*; so the *Measures* they pitched upon for the administration of it would be accordingly. That is to say, in such a Constitution as ours, where the People have their fixed *Rights* and *Liberties* and *Properties*, the standing *Laws* of the Kingdom would always be the *Rule* of their Actions. Nor would they either violate those Laws themselves, nor give any dispensation, or even encouragement to others to do it.

O how happy is that People that have such Princes to reign over them! They are out of all fears of *Despotick* or *Arbitrary* proceedings. Indeed *Arbitrariness* is a word fit for none but *God*; for all his Creatures are under *Laws* by which they must be Governed. And yet I think it is an affront to *God* to say, that even he himself ever acts *arbitrarily* in the sense we commonly use that word.

*God doth, indeed, whatsoever pleaseth* Psal. 135.  
6. *him both in Heaven and in Earth.* But then that pleasure of his, is always Governed by the eternal Laws of *Wisdom* and *Righteousness* and *Goodness* which are essential to his own Mind.

We may likewise truly say, that *God doth* all things both in Heaven and in Earth for his own *Glory*; But then that *Glory* doth only consist in  
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the manifestation of his *Excellencies* and *Perfections* to his Creatures and doing them the greatest *Good* they are capable of.

Now such a *Glory* as this, it is allowable to every man in his Sphere to be ambitious of, but Princes ought to be so above all others. For by this, they truly imitate God, and make good their Character of being his Representatives upon earth; a sort of *Gods* among men, as the Scripture often calls them. And by Governing after this way, they render themselves truly *Glorious*, in being esteemed and loved and honoured while they live, and transmitting their memories with a grateful odour to all succeeding generations.

But



But for the most absolute Princes upon Earth, to use their Power for the oppressing, or doing hurt to the meanest of Mankind; or to think of advancing their Glory by any other Methods, than by doing all the Good they can to all the World, and especially to their own Subjects: This is being *Arbitrary* in a wicked sense, and gives such a notion of *Glory*, as was not known among the Creatures of GOD till the Revolt of the fallen Angels, from whom some of the corrupted Mass of Mankind, by their Instigation, have since taken it.

But I proceed to my *second Point*; to speak something of the fulfilling of this Prophecy in my *Text*, of GOD's raising up *Kings and Queens to be our Nursing-Fathers and Nursing-Mothers.*

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And

And blessed be GOD this Promise hath for many Ages, from time to time, been made good to abundance of *Nations* and *Peoples*: But to none more amply, more signally, than to us of this *Kingdom*.

As the Christian Faith was planted here as early almost as in any Nation, (for it was planted here in the time of the Apostles, and probably by one of them) so if we may believe our Histories, it was this Country of ours to which GOD vouchsafed the Honour of having the first *Christian King* in *Europe*, and consequently the first *Nursing-Father*. And likewise the Honour of giving Birth to that *Emperor* \* who was the first *Nursing-Father* to all *Christendom*; so early was this Promise of GOD to his Church fulfilled among us.

K. Lucius.

\* Constantine.

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It is not likewise a little to the Honour of our Nation, nor a little Argument of GOD's Care over us, that when the *Liberties* of all *Christian Kings* and *People* were invaded and oppressed by the *Papal Ufurpations*; and Christianity it self was corrupted by *Superstition* and *Idolatry*: It was an *English King* that first threw off the *Foreign Yoke*; and it was an *English King* also, that first begun the *Reformation of Religion*.

But the Honour of perfecting that great Work was reserved for a *Queen*. You all know whom I mean, the Immortal *Elizabeth*, whose Name will be precious, not only in this Nation, but in all the Reformed Countries of *Europe*, as long as time shall last.



Her Reign alone will let us see, that it was not without great reason, that in my Text *Queens* are joyn'd as equal Sharers with *Kings*, in making up the *Blessing* which is here promis'd to GOD's People.

And such another QUEEN we trust GOD has now given us.

We ought indeed to admire GOD's Goodness to us: Often have we provoked him by our manifold Sins and Impieties. And often hath he punished us for them. But yet in his *Judgments* he hath always remembered *Mercy*. When we have been in our greatest Distresses, he hath always rais'd up Deliverers to us.

Even then when our Constitution was not long since (not so long since but that many here present may remember it) quite subverted by *Factions* at  
*Home;*

*Home*; yet in a little time did he Restore our *lawful King*, and with him our *Church*, and *Laws*, and *Liberties*.

And when upon his Death, all of them were again in danger by a *Faction* from another Quarter; and we had no prospect but of sinking under the Calamity; yet then he raised up our late *King* and *Queen*, of glorious Memory, to rescue us from our Dangers, and to secure us in the Possession of all that was dear and valuable to us.

So that, blessed be G O D, we still continue upon the same *Bottom* we were: We have still the same *Religion*, the same *Church*, the same *Government*: We still enjoy the same *Rights* and *Liberties*, and *Properties*, that ever we did. O may they for  
ever

ever be continued to us and our Posterity. And we hope in G O D's Mercy that they will.

For tho' it hath pleased him to deprive us of these two great *Blessings*, by taking to himself, first our incomparable Q U E E N, and now lately our K I N G, who was the great support not only of these Kingdoms, but of all *Europe*: yet such is his Goodness, that he hath preserved to us another *Branch* of the same *Royal Stock* to repair our Losses. *Ramo uno avulso non deficit alter Aureus.*

A Sister of our never to be forgotten Q U E E N is yet left' us. Of whom if we may make Presages, either from the long experience we have had of her many personal Virtues express'd in a more private Condition, and  
particu-



particularly her Firmness to the *English* Church, and *English* Interest, in the most difficult times :

Or from the Instances she has already given since her accession to the Throne;

Of Her Zeal for the supporting of the common Cause of *Europe*, against the exorbitant Power of *France*;

Of Her tender Love to Her People, express'd in such a *Donative*, as is hardly to be parallel'd by any thing heretofore seen in this Kingdom ;

Of Her concern for our *Religion*, our *Laws*, our *Liberties* ; for the continuance of the Crown in the *Protestant Line* ; for the Government in *Church and State as by Law establish'd* : All which She has assur'd us  
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in her Gracious Declaration, and from the Throne, are as dear to her, as to any Person whatsoever, and that no Pains nor Diligence shall ever be wanting on her part to preserve and maintain them.

Lastly, Of Her solemn Resolution (declar'd in her Proclamation) to discountenance and punish all manner of Vice, and Profaneness, and Immorality in all Persons of whatsoever Degree or Quality; and particularly, in such as are employ'd near Her Royal Person And that for the greater encouragement of Religion and Morality, She will upon all occasions distinguish Persons of Piety and Vertue, by Marks of Her Royal Favour.

I say,

I say if we may draw good *Omens* from *those* former Experiences of her Majesties *Life*, and from *these* Auspicious Beginnings of her *Reign*; There is just reason for us all to Congratulate with the whole Kingdom, the Happy Prospect we have, that God in setting Her upon the Throne, hath again fulfilled his Promise in my Text; hath given us in *Her* another *Nursing-Mother* to his *Church* and *People*; and one who will make good that Character in all the Instances I have before mentioned.

What have we now to do, but to thank God heartily for all the repeated Instances of his Favour to us, and particularly this last one. And to pray earnestly for Her Majesty, that her following Reign may be suitable to these Happy Beginnings.

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But



But in Order to these Prayers being effectual, there is something required of Us; which is fit here to be mentioned, as being a Natural Application of what I have already said.

And that is, that we take care not to hinder or obstruct the happy Effects of Her Majesty's Gracious Intentions to her People, by any unbecoming Carriage of ours: But always bear in Mind what returns of *Duty*, and *Gratitude*, and *Filial Obedience*, this Consideration of the Queen's being a *Nursing-Mother* to her People doth call for from us, and all other her Subjects.

This is the *Third* and last thing I propos'd to speak to, but for fear of being too long, I shall but just touch upon it.

If all Subjects did seriously consider this Relation between their *Princes* and  
and

and *them*, they would think themselves obliged to bear the same *Love* and *Affection*, to pay the same *Honour* and *Reverence*, and *Obedience* to their *Nursing-Fathers* and *Nursing-Mothers*, as they do to their *Natural Parents*.

They would endeavour to make their Reigns as easy as was possible, by contributing every Man in his Sphere, what Assistance they could to their Prince, for the promoting the common Good.

They would make it their study to live in as much Peace and Unity with their Fellow-Subjects, as if they dwelt together in one Family.

They would have no *Interests* separate from the *Common-wealth*; nor would they for the advancing themselves, ever seek the ruin of others.

They would not for difference in

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Opinion,

Opinion, about the Methods of the publick Conduct, break out into *Parties* and *Factions*: much less in Case of such Divisions, would they Sacrifice the *Peace* of the *Kingdom*, to their own private *Resentments*, and mingle Heaven and Earth for the supporting of a Side.

They would seriously remember the Caution which St. *Paul* hath given us, and which indeed concerns every one of this Nation, but especially those that are concern'd in the publick Management, often to think of. *If* (saith *Gal. 5. 15.* he) *ye bite and devour one another, have a care that ye be not consumed one of another.* Nothing can ever so much endanger this Kingdom as our own Divisions. And if ever we be ruin'd, in all probability it is these will be the cause of it.

It



It is one very good *Omen* (among the rest that I have mentioned) of her Majesty's Happy Reign, that no Prince ever came to the Throne, with a more general Satisfaction, and with more good Wishes of the People.

And it must be said to the Honour of this *Parliament*, that never any *Parliament* gave more extraordinary Testimonies of their sincere Affection, and Duty, and Kindness to their Prince, than this *Parliament* hath given to the *Queen*.

O may this good Understanding, these mutual Endearments between the *Queen* and her *People* for ever continue. And abhorred be the Memory of that Man, that makes the first step towards the breaking of them.

Then

Then shall we be happy: As happy as the Vicissitudes of this World will allow us to be. And as the *Queen* will rejoyce in her *People*; so it will be her *Peoples* daily Prayer that God would long long preserve *Queen ANNE*.

**FINIS.**

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SERMONS *Written by his Grace the Lord  
Archbishop of York, and Printed for Walter  
Kettilby.*

**F**ifteen Sermons Preach'd upon several  
Occasions. 8°.

A Sermon Preach'd on the Day of the  
Public Fast, *April the 11<sup>th</sup> 1679.* At St.  
*Margarets Westminster*; Before the Honour-  
able House of Commons.

A Sermon Preach'd before the Lords  
Spiritual and Temporal in Parliament As-  
sembled. In the *Abbey-Church at Westminster*,  
on the 30<sup>th</sup> of *January*, 1<sup>699</sup>/<sub>700</sub>.

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*Printed for Walter Kettilby and W. Rogers.*

**T**WO Discourses. The first of Evil  
Speaking. By his Grace *John* Late  
Lord Archbishop of *Canterbury*. The second  
of the Government of the Thoughts. By  
his Grace *John* Lord Archbishop of *York*.  
Both Preach'd before Their Late Majesties  
1694. in 8° price Six pence.

*The Reasonableness of believing without seeing.*  
A Sermon Preach'd before the King at St.  
*James-Chappel*, on *Palm-Sunday*, *March 24* 1<sup>699</sup>/<sub>700</sub>.  
By his Grace *John* Lord Archbishop of *York*.



2 L E R M O N S. Written by his Grace the Lord  
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**T**hree Sermons Preach'd upon several  
Occasions.

A Sermon Preach'd on the Day of the  
Public Fast, April the 18<sup>th</sup> 1678. At St.  
Margaret Westminster, before the Honorable  
able House of Commons.  
A Sermon Preach'd before the Lord  
Spiritual and Temporal in the Church of  
England. In the Abbey Church at Westminster  
the 30<sup>th</sup> of January 1678.

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House of Commons.

The Reasonableness of the Christian Religion  
A Sermon Preach'd before the King at St.  
James-Chapel, on Sabbath-Morning, May the 28<sup>th</sup>  
By his Grace John Lord Archbishop of York.